/275 cont./

411 [492] Warriors on horseback, in addition to having bows and arrows, use the lance; it is a piece of a knife or of iron tied to the tip of a stick; note that each warrior, according to what they say, cannot carry more than a dozen arrows, because they are heavy. 534 726 In order to inspire terror and fright in the attack they make on the enemy town, they use the Igüiramimbi, a wooden musical instrument, the Senene, and the Huacananti, or cow's horn (2).

2. The first is round, and it is very hard to pierce it, and the second is long. Both are of good wood, and they engrave figures and signs on them. They hang them from the neck by means of a cord. The wood is like ebony.

772 While some of them are preparing the bows and arrows, the braver men do not remain idle, nor do the women; the latter prepare the necessary provisions and even the chicha to celebrate the triumph, if they win it, and the former encourage the more cowardly ones, showing their ability as queremba in the streets and the plaza, animating them all, making them understand that triumph depends on them and that it is necessary to triumph at all costs if they do not wish to be subjected to the harsh condition of the conquered, thus losing everything, wife, children, home, and property.

726 /276/ When all the weapons are ready, those of the cavalry • 704 saddle their horses, putting the arrows on the right side, so that they can easily get them in case of urgency, because it is characteristic of the cavalry to yell insults at the enemy and to sow confusion on the battlefield with shouts and the noise of the igüiramimbi, huacananti, and porongos. Then, all of them, [292] foot soldiers, horsemen, and queremba, don their garb, some the [714] jacket /coleto/, others armor of garabatá, and they put on the [411] back of the left hand a strap of pygmy-deer hide, so that they [302] will not hurt themselves when they shoot the bow, and, finally, they all color their faces and arms with ground charcoal dampened in water. Let the reader consider if this army of demons would not frighten even the dead!

/277 cont./

Combat and Pillaging

726 Finally, the infantrymen get in the center, the horsemen on both sides, and the queremba in front, because they must always be the first to be wounded. Matters thus arranged, facing /278/ [704] the enemy, still in bed, the invading army moves forward at a trot, and when it has come as far as some 100 meters from the town, the infantrymen and horsemen set out at full speed, they pound the horns, porongos, senene, and igüiramimbi, all the soldiers raise an infernal shout and sow confusion in the little town. The inhabitants, losing no time, take up arms and come out to fight with courage. The women, children, and dogs add to the confusion and run in terror to hide if they can. Mean- 726 while the combat is terrible and bloody on every side, the in- 727 vaders fight with tenacity for victory, and those invaded, for their own defense, for that of their wives, children, and property. They fall, some run through by an arrow, others opened by a lance, those seriously wounded and dragged by their long hair, these trampled by the horses of the cavalrymen, who charge the unfortunate ones without pity or mercy (1).

[621] 1. Chiriguano towns were formerly made up of 40 or 50 families, and therefore the combat could not last for many hours, since those invaded were in addition taken by surprise.

In a few minutes the little plaza and the streets are full of dead and wounded. Some of the cavalrymen detain the fleeing children and women and prevent the flight of the defenders, who--a few of them--have been trying to give up the unequal fight. The fight is over before the sun appears. If the number of defenders is quite low, the invading cacique stops the battle and orders the killing of the few survivors, without concerning himself with those who have already fled.

/281 cont./

726 648 helping them in the town and against the missionary who had brought them.

Peace

727 728 Every time a war between Chiriguanos ends, those who got the worst of it are the first to resume friendly relations. They do it little by little, and the women are most useful for this, the same ones who, with their tongues, contributed not inconsiderably to promoting hostilities. The conquerers readily accept the overtures of peace and immediately resume visits again, during which, if the conversation touches on the last war, the conquered avoid it, that is, they excuse the deceit suffered through some trick, but from time to time they must silently endure the reproaches of one or another bold woman, who are not lacking in the towns (3).

3. A certain young girl, a student in the Santa Rosa Mission, reproached the captain at Ivu, who was asking for a mission in his town after having tried to kill the missionary. But I have already said that this war was directly against the whites.

701 723 643 [704] When a war is regional because several tribes take part in it under the command of a single cacique, as happened in Yaveau's war /282/ against Güiracoti, both regions try to have an equal number of foot soldiers, cavalry, and queremba; otherwise it would be very hard for the weaker side to enter the combat. Güiracoti came to battle aided by the whites and men from Parapiti, but, when he saw that he had fewer people, he fled from Yaveáu, who pursued him with all his men (1).

1. The cacique Yaveáu in his first defeat recovered and suitably prepared for a general and decisive charge on the slopes of the range of Irenta, located one league from the Santa Rosa Mission.